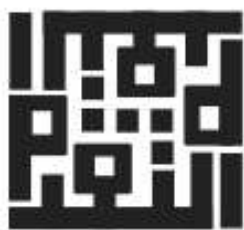


Islamic Gratitude Psychoeducational Group Model to Increase Student Resilience

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ABSTRACT

One aspect of university quality assurance is providing guidance and counseling services for students. Students are vulnerable to various problems while undergoing education in higher education. Resilience is one of the characters that is important for students to be able to survive and recover from various difficult situations and problems experienced. To increase resilience, appropriate treatment is needed along with a model as a reference. This study aims to develop a psychoeducational group service model based on Islamic Gratitude to improve student resilience. The research method uses Borg and Gall developmental research until the expert and practitioner validation stage and produces a prototype. The results of the research are the Islamic Gratitude Psychoeducational Group Model to Increase Student Resilience which integrates the stages of gratitude intervention developed by Bohlmaier and the values of gratitude in Islam which include syukr bil qalb, syukr bil lisan, and syukr bil hal, and contains the values of Iman, Islam, and Ihsan. Expert validation of the model shows that the model is feasible and can be used. Further research can conduct small group tests/experimental tests to measure the effectiveness of the developed model

Introduction

Guidance and counseling services are one of the services that must be provided by universities in the quality assurance system, in addition to several other services such as welfare services, talent and interest services, health services, scholarships, and

several other services (PERBANPT 5/2019). Guidance and Counseling services are needed for students when facing various problems experienced during lectures (Livana et al., 2022).

When studying in higher education, students cannot be separated from various conflicts and problems, including personal,

family, academic, economic, and other issues. In addition, students also get diverse experiences when experiencing academic life in college with various problems and difficulties faced. A number of students can pass these challenges and problems and reach various stages well, but some fail to pass these challenges (Utami, 2020; Umriana, 2019).

In order to survive and adapt in the face of these difficulties, resilience is necessary. Resilience refers to a person's ability to survive and recover from adversity (Taormina, 2015). Resilience is understood as the ability to respond well to problems, the ability to succeed in the face of adversity, and to have hope and rise from these difficulties (Pidgeon et al., 2014).

Resilience plays an important role for students (Ma'rifati & Saptandari, 2022). Resilience can be useful for making individuals rise from difficult situations and adversity (Reivich & Shatte, 2002). When life changes and pressures are very intense and fast, a person needs to develop the abilities that exist in themselves in such a way as to be able to get through these circumstances effectively. In order for individuals to maintain optimal continuity of life, high resilience is required.

The importance of resilience in students is that students can maintain high personal aspirations and expectations, have good problem-solving skills because they interpret the positive aspects of their experiences (Hertijung et al., 2022). If resilience is low, individuals tend to become weak and helpless individuals (Purnomo, 2014) and have difficulty in dealing with difficult situations or stressful situations because they are not used to adapting to challenges (Lee, 2011).

Based on the explanation of the function and urgency of resilience, this aspect is important to study, especially for students who in their academic life often experience various problems and obstacles. Some of the problems experienced by students include; financial problems, life and work circumstances, psychological personal relationship problems, household and family problems, adjustment problems to coursework, campus organizations, future and work problems (Martunis & Bahri, 2016; Musabiq & Karimah, 2018). A number of studies conducted on students in various countries such as America, Canada, China, Australia, and the UK highlight the diverse demands and challenges experienced by students such as identity formation, independence, and academic problems (Utami, 2020).

These various problems, if not handled properly, will result in the emergence of stress, depression (Musabiq & Karimah, 2018) and even further impacts, such as the desire to end life (Lalenoh et al., 2021). Throughout 2023, various media reported several cases of student suicide in Indonesia including; University student in Surabaya, November 5, 2023; University student in Semarang, October 11, 2023; University student in Semarang, October 10, 2023; University student in Yogyakarta, October 2, 2023; University student in Yogyakarta, September 16, 2023; University student in Semarang, August 15, 2023; University student in Yogyakarta, July 9, 2023; University student in Yogyakarta, April 20, 2023; University student in Yogyakarta, February 14, 2023 (Radarsemarang, 2023; Detikcom, 2023).

Based on these various cases, it appears that many students experience unresolved

problems. Preliminary results of research conducted by the author on students at several state Islamic religious universities in Central Java in 2024 showed that the majority of students (77.6%) experienced severe problems during their time as students. Some of the problems experienced are related to academic problems, social problems, financial problems, family problems, and others.

Various studies show that the resilience conditions of students in Indonesia are quite varied, ranging from low to high. Hardiani & Andromeda (2021) revealed that 80% of students have moderate and low resilience, while the other 20% have high resilience. Setiawati et al. (2023) revealed that 65% of students have high resilience and 35% have moderate and low resilience. Fazny (2019) revealed that 30% of students have high resilience, while the other 70% have moderate and low resilience.

Based on some of these studies, it appears that the distribution of student resilience levels in various aspects is different. In general, students are at a moderate level of resilience. Based on the percentage figures, it is not large, but if it does not get handled it can have a greater impact. Therefore, treatment is needed for students to increase resilience.

The selection of the Islamic gratitude base in increasing resilience is based on various research that connects resilience and gratitude. Gratitude can contribute to the development of resilience in various population groups. Zainoodin et al. (2021) found that gratitude was positively correlated with resilience and academic performance among university students.

Lasota et al. (2022) also found significant positive correlations between empathy, resilience, and gratitude, with resilience being a mediator in the relationship between empathy and gratitude. Mary (2015) found a significant correlation between forgiveness, gratitude, and resilience among adolescents. Putri Puspita & Ayriza (2022) highlighted the important role of gratitude in enhancing resilience among adolescents.

Based on this explanation, the problems in this study are; the variety of problems experienced by students, the importance of students' resilience in facing difficulties; the need for treatment to improve resilience; gratitude as one of the predictors to improve resilience; gratitude is a universal aspect in all religions; appropriate gratitude interventions are needed to improve resilience; Islamic religious values are the main foundation for adherents; psychoeducational groups are services to develop certain skills; psychoeducational groups have preventive and developmental functions.

This research will develop a psychoeducational group model using gratitude that integrates Islamic values to close the gap of the limitations of the religious dimension that has not been found in existing gratitude practices. The psychoeducational group intervention form was chosen by considering that preventive efforts need to get space and attention in order to provide preventive and developmental functions in guidance and counseling services. Psychoeducational groups emphasize the use of educational methods to convey information and develop skills (Corey,

2015; Gladding, 2015).

The developed model is a conceptual and practical framework in implementing Islamic Gratitude psychoeducational group services used to improve student resilience. Through the development of this model, it is hoped that it will become a reference for counselors in higher education in providing services, especially those related to developing student resilience.

Literature Review

Reivich & Shatte (2002) explain that resilience is the ability of individuals to immediately rise from the worst conditions such as illness, difficulty, failure, misfortune to misery. Individuals who have resilience abilities can bounce back from the difficulties experienced in their lives. Resilience is a dynamic process that occurs in individuals in dealing with life conditions and is a marker of well-being and a psychologically mature personality (Cloninger & Zohar, 2011; Martins & Paro, 2012). In a social-ecological context, Ungar (2012) explains resilience as an individual's capacity to navigate and negotiate how to obtain resources that can maintain psychological health, including opportunities to experience psychological well-being, as well as the conditions of the individual's family, community and culture that provide psychological health resources and provide opportunities for individuals to experience them in culturally meaningful ways.

Gratitude is a predictor that affects resilience (Samridhi Ahuja, 2018). Resilience is also a mediator between gratitude and well-being during the pandemic in Malaysia (Khodabakhsh & Ooi, 2023). Practicing gratitude in college

students can increase focus and resilience in facing difficulties during college (Wilson, 2016). Gratitude helps develop a relationship with oneself and encourages positive psychological functioning (Homan, 2019). Therapy using a gratitude journal is effective for expressing gratitude every day (Nurmalasari & Sanyata, 2021).

Gratitude is a manifestation of resilience (Nicholls, 2012). Gratitude plays an important role in preventing depression, anger, and anxiety in the face of adversity (Jans-beken, 2021). Gratitude in its various forms can positively impact resilience in the learning process (Mason, 2020). Individuals who experience more daily positive experiences, feel better, and are more grateful. Junça-Silva et al. (2023) emphasize that through gratitude that is done in every daily activity from morning to night will form a positive context that creates positivity by showing a positive cycle.

In addition to being a variable associated with resilience, gratitude is also used in the form of interventions. Gratitude interventions are a type of positive psychology intervention that has a positive impact on individuals. Gratitude intervention is defined as the ability to feel appreciation for the world and as a response and motivator generated by others that includes the awareness that one gets, gratitude has been associated with various positive qualities, such as moral influence and subjective well-being (Wood et al., 2010). One example of such an intervention is gratitude letters (Seligman et al., 2009), where participants write letters expressing gratitude to others. The implementation of gratitude through these

activities has several advantages. These exercises are easily understood by participants, are cost and time efficient, have low exit rates, and can be implemented by individuals without specialized training; Seligman et al., 2005).

Gratitude cannot be separated from religion. Gratitude is a universal religious sentiment (all religions have a concept of gratitude) (Emmons & Kneezel, 2005). In Islam, gratitude is one of the important concepts for a Muslim. Several studies have shown that gratitude interventions based on Islamic principles have a positive impact on the happiness and well-being of Muslim individuals. Al-seheel & Noor (2016) found that Islamic-based gratitude strategies increased the happiness level of Muslim students compared to secular-based gratitude strategies or control groups. Pasha-Zaidi (2021) discussed the concept of gratitude (shukr) in Islam and suggested positive psychology interventions integrated with Islam as a means to cultivate gratitude and improve Muslim well-being. Finally, Perveen (2017) found that gratitude mediates the relationship between materialism and life satisfaction in Muslim youth, and religiosity moderates the relationship between materialism and life satisfaction. In summary, these studies suggest that gratitude interventions rooted in Islamic principles can positively influence the happiness, well-being and life satisfaction of Muslim individuals.

Indonesia is known for its religious population. Based on goodstat data in 2022, Indonesia is ranked sixth (with a point of 98.7) as the most religious country in the world after Somalia, Nigeria, Bangladesh, Ethiopia, Yemen, and Malawi

(Goodstats, 2022). As a religious society, in its life it cannot be separated from religion both related to beliefs and attitudes and behavior.

When connected with efforts to increase resilience, Reivich & Shatte (2002) reveal that a person can increase resilience by learning to understand thinking styles and developing skills to avoid them so that individuals can see the real cause of difficulties and their impact on life. Thinking style is something that causes individuals to respond emotionally to events, so it is the thinking style that determines the level of resilience. In order to understand thinking styles and develop these skills, interventions are important.

Psychoeducational groups are group activities that emphasize the development of cognitive and behavioral skills in groups that are structured to teach skills and knowledge and are oriented toward guidance rather than therapy Gibson & Mitschell (2011). Psychoeducational groups are also referred to as educational or guidance groups that emphasize the use of educational methods to convey information and develop skills (Henderson & Thompson, 2016). Psychoeducational groups have several functions, namely affective, existential, behavioral, and cognitive (Furr, 2000). Psychoeducational groups are preventative and assume skill deficits among group members (Berg et al., 2017). A psychoeducational group can be preventive and skills-focused, while a task/work group can be remedial, preventive, and problem-solving oriented (Gladding, 2015).

Based on the various literature reviews, it appears that resilience is closely related to gratitude, and to increase resilience, intervention through psychoeducational group services is important. Therefore, an appropriate model is needed that can be used as a reference for counselors in providing these services.

Research Method

This research is a developmental research that uses the research stages of Borg and Gall (1983) which consists of ten stages. In this study, it was carried out until the seventh stage; operational product revision which produced a prototype model. In general, the stages are divided into three, namely, pre-development through literature review and need assessment, the development stage is carried out by preparing a model based on literature review and need assessment results, the post-development stage is carried out through expert testing and practitioner testing.

Need assessment was conducted on lecturers and students of State Islamic Religious Universities in Central Java. The expert test involved two experts/professors in the field of guidance and counseling, while the expert test involved two counselors/lecturers who provide consultation/counseling services at university.

Result and Discussion

Model Design

The model developed is a type of psychoeducational group service. Psychoeducational services are strenght-based assistance to develop positive individual characters. This research will

develop products that are used to assist students in developing resilience. Resilience itself is one of the positive conditions needed by students to survive and rise in the face of various problems in life.

As a psychoeducational service, this model emphasizes preventive-developmental functions rather than curative functions. This view was put forward by Carol Anderson (Cottone, 2007). This thinking is in line with Gysbers and Henderson (2012) view that guidance and counseling in schools must also reform, changing from the position of a service model (which is oriented towards curative functions) to a comprehensive program rooted in the principles of human growth and development (oriented towards preventive-developmental functions). Therefore, this study will develop a psychoeducational group model using gratitude intervention integrated with Islamic values.

This integrative model uses the philosophy of unity of science which is carried out through three strategies, namely; humanization of Islamic sciences, spiritualization of modern sciences, and strengthening local wisdom. In this study, the gratitude intervention model proposed by Bohlmeijer et al. (2021) which consists of 6 sessions, namely; 1) gratitude diary, 2) take another perspective, 3) express gratitude, 4) grateful memory, 5) gratitude and misfortune, 6) gratitude attitude in life.

These stages are integrated with the concept of gratitude in Islam which has three dimensions; *syukr bil qalb* (awareness and acceptance within oneself); *syukr bil lisan* (expressing gratitude through words); and *syukr bil hal*, concrete actions such as worship, helping others, etc.), and based on the three main pillars in Islam, namely the

concepts of Iman, Islam, and Ihsan. Syukur is one of the signs of perfect faith. In the context of Iman, those who truly believe will realize that all blessings come from Allah, so their hearts are submissive and grateful (Hidayat, 2018). In Islam, gratitude is a form of outward obedience through deeds (the pillars of Islam) that demonstrate acceptance of Allah's blessings (Rusdi, 2016). Ihsan is worshiping as if you see Allah. Gratitude that reaches the level of ihsan makes worship full of awareness, love, and appreciation, not just an obligation (Muslih, 2021).

The model will be connected to improve resilience based on the theory proposed by Taormina (2015) dividing resilience into four dimensions; determination, endurance, adaptability, and recuperability.

The service implementation procedure is shown in table 1. Table 1 contains the steps taken in each session, the material in each session, and the aspects of resilience that were intervened. The table also mentions the assignments carried out in each session.

Table 1
Procedures of Psychoeducation Group
Islamic Gratitude for College Students

Session I	
Activity	Resilience Aspect
Gratitude diary; Write every day (or at least within 5 days) for about 15 minutes about three good things from that day. Describe the events, and explain why you feel grateful. Gratitude with the heart; realizing wholeheartedly the blessings written down (Iman/Belief Dimension)	By knowing and understanding there are many favors gained will be: <ol style="list-style-type: none"> 1. Cultivate the belief that whatever is obtained at this time is a blessing to be grateful for (adaptability). 2. Accepting the existing conditions with full sincerity (endurance). 3. Motivated to
Points of Material: <ol style="list-style-type: none"> 1. God's blessings are infinite 2. God gives what is needed, not what is wanted 3. Everything that happens is 	

by Allah's will and destiny 4. Allah will not change if humans do not try 5. Humans make efforts, God decides	make the best effort possible (determination) 4. Remain patient and sincere if the results are not as expected (recovery)
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Session II

Activity	Resilience Aspect
Take another perspective; Write every day for 10 to 15 minutes about one aspect of your daily life. Imagine that this aspect no longer exists. What would it be like if this aspect did not exist in your daily life? What does this aspect mean to you? What would make you feel grateful? Be grateful to Allah for the absence of desired/expected favors (Iman/Belief Dimension,)	By knowing and understanding the various possibilities of hardship and loss of favor, it will: <ol style="list-style-type: none"> 1. Realizing the ups and downs and dynamics of life/qadha qadar (adaptability) 2. Believe in the need for a positive attitude in dealing with problems (determination) 3. Believing that there is always a way in the face of unwanted challenges/problems (endurance) 4. Develop positive attitudes to recover from difficult situations (recovery)
Points of Material: <ol style="list-style-type: none"> 1. Dynamics of life 2. Problems and challenges of life 3. Attitude in facing problems 4. God always provides a way out 5. Reflection/muhasaba 	

Session III

Activity	Resilience Aspect
Express gratitude; Every day this week, think about someone who has done something nice for you in the past few weeks or months. Write a thank you letter to that person. What has this person done for you and what does he or she mean to you? Saying alhamdulillah over and over again with deep belief in his will (Shukr bilisan, Islamic Dimension)	By understanding Gratitude and expressing it, you will: <ol style="list-style-type: none"> 1. Motivated to always do good and survive in difficult situations (determination) 2. Realizing the many blessings of Allah and the kindness of the people around (adaptability) 3. Providing peace by expressing gratitude both to God and others
Points of Material: <ol style="list-style-type: none"> 1. Why is it necessary to be grateful? 2. To whom we are grateful 	

3. How to be grateful 4. The impact of gratitude	(recovery) 4. Having a good habit of being grateful (endurance)
Session IV	
Activity	Resilience Aspect
Gratefull memory; Write every day for 15 to 30 minutes about how grateful you are for people or aspects of your life. Try to describe the things for which you are grateful as clearly and specifically as possible. Also describe what someone or something means to you. Uncovering the meaning and nature of gratitude in Islam Points of Material: 1. The nature of family and loved ones 2. The role of loved ones in life 3. Kindness of close people 4. Efforts to maintain relationships with close people	By reminiscing and realizing pleasant situations with loved ones, you will: 1. Realize the importance of other people in life (determination) 2. Realizing God's blessings for the kindness of those closest to you when you are in trouble (endurance) 3. Realizing to spread kindness to the closest people (adaptability) 4. Maintaining the good and negating the bad (recovery)
Session V	
Activity	Resilience Aspect
Gratitude and misfortune; Write every day (or at least within 5 days) about a difficult life event that may have happened recently or long ago. Try to answer the following questions: (1) Can you identify-retrospectively-the positive outcomes of the event? (2) Did you learn or discover anything about life that you might not have learned without experiencing the event? (3) Did you change as a person? What positive changes have you noticed? (4) Can you feel gratitude for the positive consequences of the difficult event? Uncovering the meaning of unpleasant events from a spiritual/Islamic perspective Points of Material: 1. Identify the difficulty experienced	By reflecting on the difficult events you have experienced, you will: 1. Be motivated to get through difficult situations in the future (determination) 2. Learn the meaning and wisdom of all difficulties (endurance) 3. Having a positive point of view in dealing with difficult situations (adaptability) 4. Having positive abilities in dealing with difficult situations (recovery)

2. The meaning behind the difficult event 3. Positive changes obtained 4. Urgency of gratitude for difficulties	
Session VI	
Activity	Resilience Aspect
Gratitude attitude in life; First, try to remind yourself every morning for 5 minutes about your intention to have a grateful attitude in life. Can you feel grateful for waking up? How does your day look like? How do you remind yourself of your intention today? Secondly, try to notice and appreciate the ordinary things in life as much as possible during this day. Applying gratitude in daily life (gratitude bil arkan, Ihsan Dimension) Material Points: 1. Daily rituals 2. Positive perspective 3. Gratitude to others around 4. Manifestation of gratitude by doing good	By reflecting on your daily routine, you will: 1. Understand the positive meaning in every activity (determination) 2. Adapt to new events encountered (adaptability) 3. Make a habit of always being grateful and thankful (endurance) 4. Make a habit of doing good as a manifestation of gratitude (recovery)

Expert and Practitioner Validation

The expert test and practitioner test stages have an important role in the development research process to ensure the validity and reliability of the products produced.

This research involved two experts, namely one professor in the field of social personal counseling guidance specialization and one professor in the field of Islamic guidance and counseling expertise specifications. The two practitioners are counseling and psychology lecturers who handle counseling services at State Islamic Religious Universities in Central Java. The model assessment uses a Likert scale instrument (1-5) consisting of 20 statement items covering 3 aspects, namely; content aspects with 4 indicators, presentation aspects with 2 indicators, and language aspects with 2 indicators.

Based on the results of the expert test and practitioner test, an interrater test was conducted. The interrater test is carried out to measure the agreement or level of consistency between two or more raters when they evaluate or assess the same thing independently. The interrater test has functions to; assess rater consistency, ensure the reliability of quantitative data, avoid subjective bias, and is a requirement for product/instrument validity (McHugh, 2012). The results of the expert interreter can be seen in table 2

Tabel 2
Rater Agreement Ahli/Pakar

Ratings	kappa	SE	95% CI	
			Lower	Upper
Average kappa	0.780			
Ahli 1 - Ahli 2	0.780	0.147	0.492	1.000

Note. 20 subjects/items and 2 raters/measurements. Confidence intervals are asymptotic.

Method	Krippendorff's alpha	SE	95% CI	
			Lower	Upper
Ordinal	0.786	0.158	0.414	1.000

Note. 20 subjects/items and 2 raters/measurements.

Based on the results of the expert interreter test, it appears that the kappa is 0.780. Kappa coefficient (κ) is a statistical measure used to assess the level of agreement between two or more raters on categorical data, by controlling for the possibility of chance agreement. Kappa (κ) = 0.780 indicates strong/substantial agreement. This means that the raters have a high level of consistency, and the reliability of the instrument is very good. Fleiss stated that a Kappa value ≥ 0.75 indicates "excellent agreement beyond chance" (Fleiss et al., 2003). This means that there is high consistency between the

two assessors so that the developed model is declared feasible to use. The assessment from the practitioners also showed the same thing. The Kappa (κ) value shows 0.857, which means that the assessment of the two praktisi shows high consistency so that the model developed is feasible to use. Practitioner rater agreement values can be seen in Table 3.

Tabel 3
Rater Agreement Praktisi

Ratings	kappa	SE	95% CI	
			Lower	Upper
Average kappa	0.857			
Praktisi 1 - Praktisi 2	0.857	0.138	0.587	1.000

Note. 20 subjects/items and 2 raters/measurements. Confidence intervals are asymptotic.

Method	Krippendorff's alpha	SE	95% CI	
			Lower	Upper
Nominal	0.860	0.177	0.458	1.000

Note. 20 subjects/items and 2 raters/measurements.

In addition to the quantitative score data provided by experts and practitioners, there is qualitative data in the form of comments and suggestions given for improvement. In the suggestion section, both experts agreed that researchers should add the making of a pocket book for counselors and students as a practical guide in services. In addition, in terms of appearance and layout, the cover and the contents need to be improved to make it more attractive, neat, and make it easier for readers to understand the modules, guides, and material books that have been prepared.

The developed model consists of 3 parts, namely; the first part of the model, the second guide, and the third material and worksheets.

In the model section, it contains: rationale; model definition; vision and mission of the

model; model objectives which include general objectives and specific objectives, basic principles of the model; model contents which include; human rights, concept map and flowchart, qualifications and roles of counselors/group leaders, stages, evaluation and follow-up; and bibliography.

The guidebook section contains; Introduction which includes, the definition of resilience, the urgency of resilience, influencing factors, dimensions of resilience, Islamic gratitude psychoeducational groups, and Islamic gratitude psychoeducational group models; General instructions which include; group characteristics, facilitators / counselors / group leaders, place and time, stages and intervention procedures; Initial measurements which include; objectives and implementation; The session section is divided into 6 sessions, each of which contains general objectives, specific objectives, preparation, techniques, initial stage, work stage, final stage. The six sessions are; Session I Gratitude diary, Session II Take another Perspective, Session III Express Gratitude, Session IV Grateful Memory, Session V Gratitude and Misfortune, and Session VI Gratitude Attitude in Life.

The material book contains material points in session I to session VI as can be seen in table 1.

Conclusion

Based on the results of this study, it can be concluded that the Islamic Gratitude Psychoeducational Group Model to Increase Student Resilience developed is an intervention model that integrates the stages of gratitude intervention developed

by Bohlmeijer and the values of gratitude in Islam which include syukur bil qalb, syukur bil lisan, and syukur bil hal, and contains the values of Iman, Islam, and Ihsan. Expert validation of the model shows that the model is feasible and can be used. The research produced a product in the form of a prototype model consisting of 4 books, namely; model, guide, material book and worksheet, and pocket book.

Recommendation

Based on these conclusions, the recommendation for further research is to conduct product effectiveness testing through experiments to test the effectiveness of the developed model. Experiments are suggested using 3 groups, namely 2 experimental groups with 1 group providing Islamic gratitude psychoeducation services, and 1 group providing gratitude services. While the control group was not given treatment.

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